

SOUL-WINNING EVANGELICAL BAPTISTS: THE IDENTITY OF SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

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The theological heritage of the Southwestern Baptist Theological Seminary is evangelical in doctrine, and Baptist in spirit and structure, with a passion for soul-winning practical Christianity. We shall demonstrate this thesis regarding the Southern Baptist Convention entity in Fort Worth, Texas, through interaction with the seminary's founders, particularly its first two presidents, via the insights of James Leo Garrett Jr.

A keen interpreter of this denomination's heritage, Garrett's academic colleagues said he was "the most knowledgeable Baptist theologian," "the last of the great gentlemen theologians," and "the dean of Southern Baptist theologians." Southwestern Seminary's interim president, David S. Dockery, draws upon Garrett to discern and convey the theological tradition of our seminary, as in the recent issue of the *Southwestern Journal of Theology* and in oral presentations to the faculty.¹

Garrett's ability to speak to the theological heritage of Southwestern is certain. He came here in 1945, became the founding editor of the seminary's new journal series in 1958, and chaired the committee authorizing the seminary's official history.² Garrett delivered two Founders Day addresses, the latter titled, "Writings that Have Shaped the Southwestern Tradition." That address in 2002 concerned *The Legacy of Southwestern*, a collection reviewing the writings of 25 faculty members. In its first century, the faculty of our three oldest schools—theology, educational ministries, and church music—published at least 700 books, a huge contribution to

¹David S. Dockery, "James Leo Garrett Jr. and the Southwestern Theological Tradition," *Southwestern Journal of Theology* 65 (2022): 9-27.

²Robert A. Baker, "Preface," in *Tell the Generations Following: A History of Southwestern Baptist Theological Seminary 1908-1983* (Nashville, TN: Broadman Press, 1983).

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evangelical Baptist identity from the then “world’s largest freestanding theological school.”³

Garrett’s contribution to the Southwestern legacy was lifelong. In 2009, he described his spiritual and theological journey, granting primary place of service to Southwestern, where he began his studies after graduating from Baylor University in 1945. Impressing his professors, Garrett started teaching at Southwestern in 1949, well before completing his doctoral degree on “The Theology of Walter Thomas Conner” in 1955. Garrett retained an intimate relationship with Southwestern until his death in 2020, interrupted by short and intermediate stints at Baylor, Southern Baptist Theological Seminary, and Hong Kong Baptist Seminary, alongside prized sabbaticals at Oxford University. Southwestern’s trustees granted him the highest possible honor upon his retirement, distinguished professor emeritus of theology.

Garrett came to Fort Worth with a passion for youth and revival. He called Southwestern’s first major systematic theologian, Conner, “my principal mentor.” Garrett lauded his ethics professor, T. B. Maston, for “shaping the conscience of his students and of Southern Baptists on the issue of race.” Although the seminary’s second president died shortly before his arrival, Garrett said Lee Rutland Scarborough abided with every Southwesterner through his emphases upon soul-winning “evangelism” and Baptist “cooperancy.” Garrett met another young minister, Myrta Ann, who accepted his marriage proposal.⁴ Through 67 years of marriage and a shared half-century of service to Southwestern, they raised three wonderful sons and mentored students in their home, including my wife, Karen, and me. Leo memorialized Myrta as “my beloved wife, . . . life companion, great encourager, and co-participant in the quest for Baptist identity amidst the wider Christian world.”⁵

Garrett’s careful scholarship contributed massively to systematic theology, historical theology, Baptist theology, and Baptist ecumenism. He thanked Harvard University, where he earned a second PhD, both negatively, because Paul Tillich showed why his theology “was not for me or

³James Leo Garrett Jr., “Preface,” in *The Legacy of Southwestern: Writings That Shaped a Tradition*, ed. James Leo Garrett Jr. (North Richland Hills, TX: Smithfield Press, 2002), ix-x.

⁴Garrett, “My Journey as a Baptist Christian” (2009), in *The Collected Writings of James Leo Garrett Jr. 1950-2015*, vol. 2: Baptists, Part I, ed. Wyman Lewis Richardson (Eugene, OR: Wipf and Stock, 2017), 109-15. The lecture was given at the B.H. Carroll Theological Institute, established by Southwestern faculty in 2004.

⁵Garrett, “Memoriam,” in *The Collected Writings of James Leo Garrett Jr. 1950-2015*, vol. 1: Baptists, Part II, ed. Wyman Lewis Richardson (Eugene, OR: Wipf and Stock, 2018), v.

for Southern Baptists,” and positively, because George Huntston Williams enkindled a “love of Anabaptism,” prompting him to become “even more a convinced Baptist.”⁶ He said a mission trip to India, a fellow professor, and the Civil Rights movement pushed him to “recover my priesthood.” This crisis made him an advocate of the biblical, historical, Baptist doctrine of universal priesthood.⁷ I wrote both a master’s thesis at Duke University and a doctoral dissertation at Oxford University on that doctrine at his recommendation. Garrett also defended religious liberty and the separation of church and state during a stint at Baylor.

While he cautiously engaged in Baptist dialogue with Roman Catholics and the Eastern Orthodox, Garrett heartily advocated two traditions with closer ties to Baptists, the Believers’ Church and evangelicalism. Always careful and generous yet intentional as a writer, the titles of Garrett’s two *magna opera* highlight the location of both his and Southwestern Seminary’s theology. The first was his magisterial two-volume *Systematic Theology: Biblical, Historical and Evangelical*; the second, the unparalleled *Baptist Theology: A Four-Century Study*.⁸ These two major works identify Garrett as a keyholder to the theological heritage of both Southwestern Seminary and Southern Baptists.

Garrett also addressed our Baptist identity and our evangelical identity in other writings. Southern Seminary’s president Duke McCall was the first to call Garrett an “evangelical theologian,” indicating his divergence from the mainline worldview of the Louisville seminary. Garrett’s emphases upon being evangelical and Baptist were learned from and returned to Southwestern. These two aspects of Southwestern’s identity are necessarily joined by a third: Southwestern is also passionately evangelistic and practical. All three aspects of Southwestern’s identity stem from her founders.

I. OUR EVANGELICAL FAITH

The official history of the seminary traces our historical roots to the southern manifestations of the Great Awakenings. While Baptists in the south predated the awakenings, they grew tremendously from them. Robert

⁶Garrett, “My Journey as a Baptist Christian,” 112.

⁷Garrett, “Recovering My Priesthood,” *Home Missions* (1965), 14-15.

⁸While he restricts his article-length review to *Baptist Theology*, the provost of Midwestern Baptist Theological Seminary recognizes both works are significant. Duesing praises Garrett especially for his “methodical and careful scholarship.” Jason G. Duesing, “An Assessment of a Magnum Opus: James Leo Garrett Jr’s ‘Baptist Theology’ as a Gift to 21st Century Baptists,” *Southwestern Journal of Theology* 65 (2022): 94.

Baker said the first awakening gave the Baptists who built Southwestern a “warmhearted, evangelistic, biblical, effective” spirituality; the second awakening prompted “the development of structural patterns” in ministry.⁹ Receiving that general narrative, Garrett also researched the denominational and movement designations of “evangelical,” tracing its usage to the Reformation and the awakenings.

Garrett found three “areas of doctrinal emphasis or agreement” which “differentiate” evangelicals from other Christians:

1. “The nature and necessity of justification or regeneration or salvation,”
2. “The nature and supreme authority of the Bible; and”
3. “The deity of Jesus Christ together with certain events of His ‘holy history,’ namely virginal conception, atoning death, bodily resurrection, and second coming.”¹⁰

Examining the writings of the founding presidents, trustees, and faculty of Southwestern Seminary demonstrates these three markers of evangelical identity were also theirs. In the same year that Southwestern moved to Fort Worth, our first president, Benajah Harvey Carroll, outlined the evangelistic, moral, and doctrinal requirements not only for trustees and faculty but also for graduates entering pastoral ministry. Both trustees and faculty were required to subscribe and not “seriously depart” from a slightly altered and thoroughly evangelical *New Hampshire Confession*. Evangelicalism’s markers are also found in Carroll’s description of what the student must demonstrate:

There should be a clear expression of his views concerning the Holy Scriptures—their integrity, their inspiration—concerning sin and the fall of man, concerning the person of our Lord as both God and man, his vicarious expiation, making the cross the central fact of the Gospel, the work of the Holy Spirit and the necessity for it in regeneration and sanctification in view of man’s depravity.¹¹

⁹Baker, *Tell the Generations Following*, 27-28.

¹⁰Garrett, “What Evangelicals Believe and Practice” (1983), in *Collected Writings*, vol. 2, 107-8. See the helpful chart summarizing his research, “Emphasized Beliefs of Those Named or Described as ‘Evangelicals,’” in James Leo Garrett Jr., E. Glenn Hinson, and James E. Tull, *Are Southern Baptists ‘Evangelicals’?* (Macon, GA: Mercer University Press, 1983), Jacket Inside Cover.

¹¹B. H. Carroll, “Safeguards of the Seminary,” *The Baptist Standard* (January 13, 1910), 2.

Regarding Garrett's third evangelical emphasis, the person and work of Christ, Scarborough noted our seminary "was really born out of a spiritual experience its founder [Carroll] had with the risen, living Christ, and hence was based on the personality and deity of Jesus Christ." The first and second presidents taught the doctrines of classical Christianity of evangelicalism. Drawing language from the classical creeds, Scarborough said, "This institution rests in the confident conviction that Jesus Christ is the Son of God, very God of very God, born of the virgin Mary, lived a sinless life, and showed forth a marvelous ministry among men, was crucified by Pontius Pilate upon the insistence of the Jews, buried in Joseph's tomb, rose the third day triumphant over death, hell, and the grave, and ascended the Father's throne and sits today regnant at his right hand, our Priest, Prophet, King of Kings, and Redeemer, forever interceding for us."¹²

In 1921, two days after Scarborough publicly confronted an "inquisitor" of conscience for his oblique and unjustified attacks on a Southwestern faculty member,¹³ the full faculty crafted a seven-article doctrinal statement. "In View of Certain Criticisms" began with their "belief in the Bible as the Word of God," repudiated both "the rationalistic method of dealing with the Bible" and "evolutionary theory," and affirmed the Genesis account. Their version of "the fundamentals of Christianity" corroborates the "holy history" of Christ described by Garrett. The faculty also emphasized Baptist teachings about the church, morality, and mission.¹⁴

Regarding Garrett's second evangelical emphasis, on Scripture, Southwestern's founders repeatedly advocated its inspiration, truthfulness, and authority. Dockery notes, "The Bible was the focus of Carroll's career." "Carroll clearly and enthusiastically emphasized that the inspiration of Scripture ensures a perfect standard of instruction, conviction, and a profitable work for correction and training in righteousness."¹⁵ The seminary's articles of faith significantly began with an affirmation of the

¹²L. R. Scarborough, "The Primal Test of Theological Education: The Inaugural Address of President Scarborough, May, 1915," in Scarborough, *A Modern School of the Prophets: A History of the Southwestern Baptist Theological Seminary: A Project of Christ: A Product of Prayer and Faith: Its First Thirty Years—1907-1937* (Nashville: Broadman, 1939), 170.

¹³W. W. Barnes refused to answer certain questions presented by J. Frank Norris for two reasons: Norris is "not the inquisitor of my conscience" and would "misuse anything that I wrote him." Barnes, "L.R. Scarborough's Break with Norris," cited in Baker, *Tell the Generations Following*, 223.

¹⁴They also reaffirmed their subscription to the *New Hampshire Confession*. The Southwestern Faculty, "In View of Certain Criticisms" (November 23, 1921), in Baker, *Tell the Generations Following*, 224-25.

¹⁵Dockery, "The Southwestern Tradition," 12.

Holy Bible's inspiration, sufficiency, authority, and inerrancy.¹⁶

At his inauguration, Scarborough promised to keep the school "in a straight path." "We are not with nor for those who would have a 'scrapbook Bible.' We take Christ's endorsement of the Old Testament and receive the New Testament as Paul, the Holy Spirit, and the Fathers have handed it down to us. We believe it is God-breathed, and binding upon conscience and conduct, and is our only ultimate and infallible authority touching life and destiny."¹⁷ George Washington Truett, the leading trustee during our seminary's first four decades, considered the inspiration of the Bible a settled matter. "What characterizes [Truett's] treatment of Scripture is his demand that we demonstrate our respect for God's Word by reading it, living it, and spreading it." But Truett, concerned for moral reception, warned against mere rhetorical affirmations of Scripture's truth. Scripture can be "lost" through "neglect," "substitution," "mutilation," or "disobeying it."¹⁸

Regarding the first evangelical emphasis, on salvation, Garrett distinguished two groups of evangelicals. "Evangelicals within the Lutheran, Reformed, and Anglican traditions tend to emphasize and articulate the Reformation doctrine of justification by grace through faith and not on the basis of works."¹⁹ Advancing beyond this more intellectual form, "Present-day Evangelicals, however, who have been influenced by the Anabaptist, the Pietistic, and/or the Wesleyan traditions tend to express how sinful human beings may be rightly related to God by the concept of regeneration, or being born again by the Holy Spirit." This second group "stresses the indispensability of the new birth and the transformation which the new life brings to the reborn."²⁰

Southwestern's founders identified the seminary thoroughly with the second soteriology. These revivalists emphasized the new birth and personal

¹⁶The first article, which was later incorporated into the convention's Baptist Faith and Message, stated "that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." Scarborough, *A Modern School of the Prophets*, 155; William L. Lumpkin, *Baptist Confessions of Faith*, Revised edition (Valley Forge, PA: Judson Press, 1989), 361-62.

¹⁷Scarborough, "The Primal Test of Theological Education," 171.

¹⁸Yarnell, "A Theology for the Church: George W. Truett and the Southwestern Tradition," *Southwestern Journal of Theology* 63 (2020): 17-18. Cf. Yarnell, "The Gospel, Religious Liberty, and Social Duty: The Holistic Theology of George Washington Truett," *Southwestern Journal of Theology* 64 (2022): 69-84.

¹⁹Garrett, "What Evangelicals Believe and Practice," 108.

²⁰Garrett, "What Evangelicals Believe and Practice," 109.

conversion as well as justification by faith. They proclaimed far and wide, “You must be born again.” They went on “a quest for souls,” “a search for souls.” They required a personal, living faith in a “living Lord.” They invited “recruits for world conquest,” in the spiritual sense of winning souls to true faith in Jesus Christ.²¹ Their primary systematic theologian, converted in a Methodist revival, wrote sermons about how Christians must depend upon the Holy Spirit to “win” souls to Christ.²² Scarborough wanted a ministry marked by vibrant “spirituality.” Southwestern was “a warm incubator for the hatching out of live, burning, shining preachers of the gospel with souls hot with zeal and full of power.”²³

And true faith requires moral change. Scarborough described five “marks” of the ministers who would come from Southwestern, including “spirituality,” “scholarship,” “doctrinal conviction,” and “denominational sympathy and co-operation.”²⁴ But he above all emphasized “the true stamp of character.” A won soul is a transformed soul, so the gospel minister must also demonstrate a changed life, a life of virtue. He lamented how “the cause of Christ” had been set back by “the betrayal of Judases and other ministerial defaults in character and conduct.” After blasting ministerial immorality at length, Scarborough laid down this principle: “Let us see to it that our diplomas are a guarantee of character as well as a stamp of scholarship.”²⁵

Southwestern’s founders taught a transforming faith in a living Lord. True faith will foster both morality and Spirit-empowered evangelism and preaching. Soul-winning was the second feature of Southwestern’s identity.

²¹Cf. B. H. Carroll, *Evangelism: An Address* (Atlanta, GA: Home Mission Board, 1906); L. R. Scarborough, *With Christ after the Lost: A Search for Souls* (1919; rev., Nashville: Broadman Press, 1952); Scarborough, *A Search for Souls: A Study in the Finest of the Arts, Winning the Lost to Christ* (Nashville: Baptist Sunday School Board, 1925); Scarborough, *Recruits for World Conquests* (New York: Revell, 1914); George W. Truett, *A Quest for Souls: Comprising All the Sermons Preached and Prayers Offered in a Series of Gospel Meetings Held in Fort Worth, Texas* (Nashville: Broadman, 1917).

²²“We may persuade, we may argue, we may urge, but all our efforts are in vain unless the re-creative Spirit of God works in the sinner’s heart and leads him to lay hold of Christ to salvation.” Walter Thomas Conner, “The Holy Spirit in Soul Winning,” in *The Founding Faculty of Southwestern Baptist Theological Seminary*, ed. Jill Botticelli (Fort Worth, TX: Seminary Hill Press, 2016), 117.

²³Scarborough, *A Modern School of the Prophets*, 175.

²⁴Scarborough, *A Modern School of the Prophets*, 175-84.

²⁵Scarborough, *A Modern School of the Prophets*, 175-84.

II. OUR SOUL-WINNING PASSION

Southwestern's founders typically spoke of "evangelism" or "winning souls" rather than "evangelicalism." In his vision for the seminary, "on a fast train rushing through the Panhandle," Carroll received the heartbeat for our seminary. He relayed this vision in his opening address to Baylor's theological department in 1905, "Our onlooking Lord is still moved with compassion for the multitudes because they are distressed and scattered, as sheep not having a Shepherd." Baptists have a moral responsibility to train pastors to preach the saving gospel of the living Lord. "It is our duty to pray for more laborers. It is our duty, and theirs, to train them for efficient service. It is our duty and high privilege to remember that our Lord is the living God, that he now reigns in heaven, that he now moves."²⁶

Southwestern's emphasis upon Christian practice came in Carroll's closing paragraphs. His major premise stated, "Greater emphasis should be placed on the more important." His minor premise was Christ's commission. The conclusion concerned the spirit of Southern Baptist theological education: "we need great scholars—but a thousandfold greater need is a multitude of preachers, not professors. Preachers who know the English Bible, and who scorn not simple folk—who know how to get down off the theological and scholastic stilts, and preach with heart-power to plain people, a simple, old-time gospel." The students "should be drilled in the knowledge that the unction of the Holy Spirit and heart-power constitute the elements of ministerial force."²⁷ One of Carroll's final acts was to lead the faculty to discipline those who would lessen Southwestern's evangelistic and vernacular Bible preaching curricula. This resulted in the sorrowful yet necessary departure of two otherwise excellent scholars.²⁸

Carroll watched Southern Seminary suffer under two scholars.²⁹ He researched how unorthodox theological education arose in schools originally founded by orthodox believers. Long before recent scholars detected

²⁶B. H. Carroll, "Opening Address before the Theological Department of Baylor University" (September 8, 1905), in Scarborough, *A Modern School of the Prophets*, 31. "More than any man among us B. H. Carroll was loved by the preachers and especially by the uneducated preachers. More than any man among us B. H. Carroll loved and yearned unspeakably to help the preachers and especially the uneducated preachers." Jeff D. Ray, "The Preachers' Friend" (Carroll Collection, November 11, 1914).

²⁷Carroll, "Opening Address," 32.

²⁸Baker, *Tell the Generations Following*, 165-67.

²⁹The history with Crawford Toy's fascination for higher criticism was known to Carroll, and he approved of Toy's dismissal. Baker, *Tell the Generations Following*, 96. Carroll was a Southern trustee as the controversy over Whitsitt's anonymous articles unfolded. Alan J. Lefever, *Fighting the Good Fight: The Life and Work of Benajah Harvey Carroll* (Austin, TX: Eakin, 1994), 84-94.

“the dying of the light” in the Christian academy, Carroll outlined a method for safeguarding an evangelical school.³⁰ He understood the problem was not merely intellectual but volitional. This requires renewed focus upon the heart. “‘The time needs heart—’tis tired of head.’ Before the religion of the heart, learning and intellect stand abashed; that is a holy of holies, open to the poorest and meanest, into which these enter not; they may become its sentinels, and outside ministers—it can never become theirs.” We need to love people, Carroll said, “love out of a pure heart, out of a good conscience, out of a faith unfeigned, often revealed to babes, and often hidden from the wise and learned.”³¹

Scholars and pastors need loving hearts—hearts compelled by the living God’s compassion for his world; hearts emboldened with the simple good news that his Son died and arose from the dead; hearts that know sinners must repent, believe, and be born again by the Holy Spirit; hearts which speak truth, but always with love. We need hearts passionate *for* people, not *against* people. The title of the most influential Southwestern text summarized the spirit: *With Christ After the Lost*. They were not with human politicians and petty demagogues. They were with the God who “gave his only begotten Son that whosoever believeth in him shall not perish but have everlasting life” (John 3:16). With this Christ, who left the fold so that he might find the lost sheep and bring her home to the heaven where divine love awaits her with open arms! With this Holy Spirit, who alone convicts and regenerates the sinner by faith. Our founders were not culture warriors against the world but militant evangelists going after the lost. They pursued the world to win it to a living faith in a living Lord. This was Southwestern Seminary’s passion.

With Christ After the Lost, dedicated to Southwestern’s first president by the second president, was revised three decades later by the third. E. D. Head said Scarborough “had a throbbing heart of love for the world.”³² Scarborough’s faculty position “was an altogether new one in theological

³⁰Carroll, “Safeguards of the Seminary.” Following Carroll, Scarborough developed six “steps in the safeguarding of theological education.” Scarborough, *A Modern School of the Prophets*, 154-62. On the spiritual decline of many formerly Christian universities, see George M. Marsden, *The Soul of the American University: From Protestant Establishment to Established Nonbelief* (New York: Oxford University Press, 1994); James T. Burtchaell, *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches* (Grand Rapids: Eerdmans, 1998).

³¹Carroll, “Opening Address,” 33.

³²E. D. Head, “Foreword for the Revised Edition,” in Scarborough, *With Christ after the Lost*. Roy Fish says Scarborough “was the author of seventeen books, all of which were either indirectly or directly related to evangelism.” Roy J. Fish, “Lee Rutland Scarborough (1870-1945) Evangelism,” in Garrett, *The Legacy of Southwestern*, 21.

education. No other theological seminary had ever offered courses in evangelism and certainly not with a full-time professor.” Consumed with love for God’s world, Scarborough continued teaching even as he sacrificed his life to build the seminary and the convention. His efforts and those of his 8,000 students from over three decades transformed the Southern Baptist Convention. His successor, my professor of evangelism, Roy J. Fish, concluded, “No better choice of someone to fill this ‘Chair of Fire’ could have been made than that of Lee Scarborough.”³³

Our founding president found his worthy successor after watching his former student guide his church into sustained evangelistic growth. Carroll trained Scarborough to lead, first by calling on him personally, then presiding in the faculty meeting which appointed him in 1908, then leading the trustees to charge Scarborough with securing this campus and its first buildings in 1910, then leading the trustees to create an assistant presidency for Scarborough in 1913. On his deathbed Carroll famously told his successor, “Lee, keep the Seminary lashed to the cross.”³⁴ Having been thoroughly vetted, inspired, and commissioned by Carroll, Scarborough wisely continued the evangelical theology, soul-winning passion, and Baptist structure of Carroll.

Lee Rutland Scarborough was born in Colfax, Louisiana. He was born again, like his predecessor, after enrolling at Baylor.³⁵ Scarborough was noted, above all, for his passionate love for the lost people in this world. He felt life deeply. With shocking emotional vulnerability, he asked his sister to pray for him unceasingly after their mother’s death.³⁶ He also requested prayer for his missionary travels in a treasured letter to his cousin Maude Searcy, my wife’s paternal grandmother. Lee’s seminary responsibilities took him often, long, and far from the family he loved so much, and he needed his family’s prayers.

Why would such a sensitive man, a man with a clear head in business matters and a good sense for dealing with people of all types, embrace such pain? Scarborough answers that question with reference to his own

³³Fish, “Scarborough,” 20. My colleague for the last dozen years and that chair’s current holder, Matthew Queen, agrees.

³⁴From the notes of W. W. Barnes, in Baker, *Tell the Generations Following*, 182.

³⁵Lefever, *Fighting the Good Fight*, 12, 17-19; H. E. Dana, *Lee Rutland Scarborough: A Life of Service* (Nashville: Broadman, 1942), 52-57.

³⁶“Yesterday was a sad day—just two months mother has been gone. All my orphanage came over me. I wanted so much to be with you. You must take mother’s place in loving me and praying for me. You are dearer to me than ever.” L. R. Scarborough to His Sister (October 14, 1908); The L. R. Scarborough Collection, Roberts Library, Southwestern Baptist Theological Seminary.

salvation: “Out of what Christ put in me when he saved me came a hunger and a passionate longing for the salvation of others.”³⁷ Scarborough gave Southwestern its compassion for people. Fish concurs with H. E. Dana that Scarborough’s “greatest contribution” was “the spirit he imparted to the institution and the place he won for it in the hearts of Southern Baptists, and Baptists to the end of the earth.”³⁸ The Southwestern spirit is warm-hearted evangelism, calling everyone to personal faith in Jesus Christ as Lord and Savior. Scarborough kept the seminary lashed to Christ’s cross by bearing Christ’s love for the lost.

“Keep the Seminary lashed to the cross.” Three truths flowing from that simple command define the heart of this school: First, “the cross” centers our evangelical faith in the gracious atoning work of Jesus Christ. Second, to “keep” it highlights the church’s duty to obey Christ’s commands. Third, being “lashed” points to the pain of passion. We must mentor sacrificial disciples, “lashed to the cross,” faithful followers of Jesus in heart, thought, and deed. Southwesterners go with the heart of Christ after lost people in the world. A passion for preaching to lost souls whom God loves; a passion to make Christ’s name known to every soul; a passion empowered by the Holy Spirit—Soul-winning is the spirit of Southwestern Seminary.

This is the spirit this terribly introverted man caught when I was a young student here. God called me to be a teacher and Leo Garrett called me to follow in his steps. But God told me in an Old Testament elective I had to become a preacher before I could become a scholar. And Roy Fish taught me to be filled with the Spirit and find the unparalleled joy of leading people to Christ, before I could enjoy the peace of the library to read and write. I also learned from my Bible, preaching, history, worship, and education professors about the pain of theological education. I learned to carry the teacher’s cross by watching my professors, and later my colleagues, suffer like our Lord. Why do we take it? Because we mentor soul-winners, preachers, and practitioners. We convey forward the compassion of Jesus for his lost sheep.

The identity of Southwestern’s theology is evangelical, but it is an evangelicalism of a particular type. Our evangelicalism is a God-given, Christ-centered, Spirit-filled, Bible-preaching, people-loving, heart-transforming, passion-embracing, thoroughly moral, revivalistic type of evangelicalism. In short, Southwesterners are “soul-winning evangelicals.”

³⁷Fish, “Scarborough,” 24.

³⁸Fish, “Scarborough,” 27.

Southwesterners do not merely confess the gospel from the head; we passionately preach the gospel from the heart.

Carroll and Scarborough were convinced that if evangelism was emphasized, evangelical theology would be preserved. Addressing a convention on Carroll's behalf, Scarborough said of Southwestern Seminary, "We believe that the spiritual power of soul-winning lives in the souls of the preachers, and if they come out evangelistic in their thinking and life, they will not only preserve this hill, but preserve the churches, and all of our other institutions."³⁹

III. OUR BAPTIST FAMILY

Garrett traced the roots of Baptist doctrine to six historical movements: the ecumenical councils and early creeds, "medieval sectarian and reforming groups," "various magisterial Reformers," "Continental Anabaptist influence," "English Separatist influence," and "Independency."⁴⁰ Garrett concluded, "Concurrently the Baptist movement's distinctive differences from other Christian denominations were essentially ecclesiological and often, but not always, were comparable to the teachings of the sixteenth-century Continental Anabaptists—believer's baptism by immersion, the true church consisting only of those professedly and evidently regenerate, congregational polity, the priesthood of all believers (disciples), congregational discipline, and the separation of the churches and civil government, with religious freedom for all and with church members allowed to serve as civil officers."⁴¹

Garrett identified three "major emphases in Baptist theology" or "distinctives" vis-à-vis other Christians:

1. "Congregations Gathered around Believer's Baptism by Immersion"
2. "Religious Freedom and the Separation of Church and State"
3. "Evangelization and Missions as the Task of All Churches and of All Christians"

The first Baptist emphasis prioritizes "congregational polity;" the second,

³⁹Scarborough was delivering a convention report, speaking for Carroll, who was on his sickbed. He called Southwestern "the spiritual child of B.H. Carroll," and sought to reflect that spirit as he spoke in Carroll's stead. Scarborough, "The Southwestern Baptist Seminary" (Scarborough Collection, 1913), 6. Cf. Scarborough, *A Modern School of the Prophets*, 176.

⁴⁰James Leo Garrett Jr., *Baptist Theology: A Four-Century Study* (Macon, GA: Mercer University Press, 2009), 21-22.

⁴¹Garrett, *Baptist Theology*, 714.

“the human conscience in matters of faith;” and the third, “conscious awareness of and obedience to the Great Commission given to Christ’s *ekklesia*.”⁴²

Carroll’s presentation of Baptist principles proceeds with ineluctable logic from Christ’s Lordship over the human conscience. Southwestern’s leading systematic theologian, a student of Carroll, likewise affirmed the Lordship of Jesus over each human person was “the fundamental Baptist principle.”⁴³ From Christ’s untrammelled Lordship over every soul flow Baptist congregationalism and cooperative missions. Jim Spivey says the theology of this “champion of Baptist unity and orthodoxy” was “intensely biblical, experiential, and corporate.”⁴⁴ It was also intensely Christological and personal. Sometimes mischaracterized as Landmarkist, Carroll’s astute biblical ecclesiology shaped the structural safeguards for the seminary’s life and doctrine.

Carroll’s 1903 sermon to the SBC Pastors’ Conference in Dallas grounded “Distinctive Baptist Principles” in the New Testament. The church understands the Old Testament’s “typical, educational, and transitory system was fulfilled in Christ.” The church must now submit to the New Testament as “the only law for Christian institutions.”⁴⁵ Second, derived from the Lordship of Jesus Christ in the New Testament, “The sole responsibility of decision and action rests directly on the individual soul. Each one must give account of himself to God.”⁴⁶ The third major Baptist principle “follows” from this personal responsibility. Liberty of conscience means that “Neither parent, nor government, nor church, may usurp the prerogative of God as Lord of the conscience. God himself does not coerce the will. His people are volunteers, not conscripts.”⁴⁷

Southwestern’s founding presidents, faculty, and trustees thoroughly respected “liberty of conscience.” In an article disclosing the seminary charter and his desire for the faculty, Carroll stated flatly, “Christian

⁴²James Leo Garrett Jr., “Major Emphases in Baptist Theology” (1995), in *Collected Writings*, vol. 1, 61-65.

⁴³W. T. Conner also believed the Lordship of Christ is the fundamental principle of Christianity. Conner, “The Fundamental Baptist Principle,” *Southwestern Journal of Theology*, old series, 1 (1917): 26-29.

⁴⁴James T. Spivey Jr., “Benajah Harvey Carroll (1843-1914) English Bible,” in Garrett, *The Legacy of Southwestern*, 3, 6.

⁴⁵B. H. Carroll, *Distinctive Baptist Principles* (1903; reprint, Fort Smith, AR: Baptist Standard Bearer, [n.d.]), 2-3.

⁴⁶Carroll, *Distinctive Baptist Principles*, 5.

⁴⁷Carroll, *Distinctive Baptist Principles*, 6-7.

service must be *voluntary*, not legal, and must proceed from a motive of love.⁴⁸ Carroll and Scarborough repeatedly extolled the individual faculty members of Southwestern Seminary in their reports, encouraged them to serve the churches while teaching at the seminary,⁴⁹ and defended them from scurrilous attacks. Carroll's constitutional regard for the high dignity and excellent worth of faculty is a standing rebuke to hierarchy and unaccountability in academic structures. Equality of persons is non-negotiable: "With Baptists, the violation of a trained conscience, enlightened by the Word of God has been a high sin against heaven."⁵⁰

Working with E. Y. Mullins, Scarborough ensured the new articles in *The Baptist Faith and Message* included "evangelism and missions," "education," "cooperation," and "religious liberty." The religious liberty article begins, "God alone is Lord of the conscience, and he has left it free from the doctrine and commandments of men which are contrary to his Word or not contained in it."⁵¹ Southern Baptists' official confession bore the imprint of both Mullins and Scarborough, who respected each other.⁵² Their 1925 committee bypassed Southern's *Abstract of Principles* for Southwestern's *New Hampshire Confession* as a starting point. The latter was popular with the churches and mitigated Calvinist controversy. The denomination's new confession doubled Southwestern's articles by adding articles on human freedom, evangelism, and missions. *The Baptist Faith and Message* thus reflects Southwestern's original ethos and beliefs.

From the Lordship of Christ over each person's free conscience unfold all other Baptist distinctives. These include, according to Carroll, regenerate church membership,⁵³ the church as "a spiritual body" separated from the

⁴⁸His italics. Carroll, "The Southwestern Baptist Theological Seminary," *The Baptist Standard* (Carroll Collection Manuscript, March 12, 1908), 3.

⁴⁹Scarborough included a detailed affirmation for "the activity of the faculty in the denominational life which supports the Seminary" as the fourth of his safeguards for the seminary. Scarborough, *A Modern School of the Prophets*, 160. On the presidents' promotion of the faculty in his public statements, see Scarborough, *A Modern School of the Prophets*, 99-100, 168, 189-97. Conner founded the church now known as Gambrell Street Baptist Church. Garrett, "Conner," in *Baptist Theologians*, 423.

⁵⁰Scarborough, *Southern Baptists and Evangelism* (Atlanta, GA: Home Mission Board, 1918), 8.

⁵¹Scarborough, *A Modern School of the Prophets*, 155.

⁵²For example, "You are a constant blessing to me." Scarborough to E. Y. Mullins (Scarborough Collection, December 25, 1909). "May the Lord's richest blessings be upon you and the Southwestern Seminary and all connected with it, is my earnest prayer." Mullins to Scarborough (Scarborough Collection, December 29, 1909).

⁵³Carroll, *Distinctive Baptist Principles*, 8.

world,⁵⁴ the “separation of church and state,”⁵⁵ the church as a “particular congregation” and not a denomination,⁵⁶ the church as “a pure democracy” with all members “equal” in governance,⁵⁷ the church as supreme in “all cases of discipline,” including over its officers, and believers’ baptism with the Lord’s Supper.⁵⁸

Submitting to Baptist principles, a “convention, state or national,” must remain a “purely co-operative and advisory body” and must be “composed of individuals, not churches.” Carroll exulted in the non-negotiable truth that “there is no necessity for a hierarchy in order to promote harmony, secure unity of faith and discipline, and to obtain co-operation broad enough and strong enough to do anything God’s people ought to do.” He concluded with authority, “This is God’s order in the gospel of his Son, and the order is itself a distinctive Baptist principle.”⁵⁹ Departing from the priority of human dignity and freedom under Christ involves not only a departure from Baptist identity but from gospel order.

Working from his highly regarded, long-studied, and oft-tested consideration of Baptist distinctives and polity, which he believed came from the New Testament, the founding president of The Southwestern Baptist Theological Seminary hard-baked Baptist identity into the structure of his seminary. He saw the “drift away from the simplicity of the gospel” at the Kentucky seminary and wanted to ensure it did not happen in Texas.⁶⁰ His successor had the help of Carroll’s other friends and students, George Truett on the trustee board and J. B. Gambrell and W. W. Barnes in the faculty, to make sure the Baptist principles of liberty of conscience and pure congregational democracy shaped the governance of the seminary and Southern Baptist life.

James Bruton Gambrell presided over the Texas Baptist Education Commission, directed the Baptist General Convention of Texas, and later presided over the Southern Baptist Convention while serving on Southwestern’s faculty. Gambrell said cooperating Baptist agencies do not operate by “federation,” but by “affiliation.” Federation contradicts

⁵⁴Carroll, *Distinctive Baptist Principles*, 9.

⁵⁵Carroll, *Distinctive Baptist Principles*, 10.

⁵⁶Carroll, *Distinctive Baptist Principles*, 11-13.

⁵⁷Carroll, *Distinctive Baptist Principles*, 13-14.

⁵⁸Carroll, *Distinctive Baptist Principles*, 14.

⁵⁹Carroll, *Distinctive Baptist Principles*, 16.

⁶⁰B. H. Carroll, “A Word in Passing on the Seminary Issue” (Carroll Collection, September 9, 1897), 1.

Baptist polity by limiting human freedom and restricting trustee boards' authority. Gambrell could serve simultaneously as convention president and Southwestern faculty because Baptists have affiliate, not federal, entities.⁶¹ Gambrell would have blasted any attempt to control his or any other Baptist's voice as a violation of Baptist principles.⁶² Baptists have no papacy, no cardinals, no synods. Christ alone is Lord of conscience.

Carroll used the English Dissenters' method of mentoring ministerial students, inviting them into his home. Truett and Scarborough lived with Carroll for years, and William Wright Barnes was the last student invited into the Carroll home for intimate discipleship.⁶³ Barnes sat with Scarborough at Carroll's bedside, recording the patriarch's dying commission for the seminary. Afterwards Barnes worked closely with Scarborough, chairing the faculty, serving as acting president during his long absences, and functioning as registrar, librarian, and student disciplinarian. A careful church historian also active in denominational life, Barnes called Southern Baptists to preserve our Baptist principles. He coined the term "presbygationalism" to describe Baptists infatuated with elitism.

Barnes's voice formed a choir for Baptist principles with Carroll, Conner, and Gambrell, and Scarborough, Truett, and Mullins:

Let our people return to the emphasis upon the voluntary principle in religious experience and in religious work. Let the Southern Baptist Convention and all the other conventions be considered, not ecclesiastical organizations composed of churches, but voluntary organizations composed of individuals who are affiliated together for a common missionary task. Let us forsake the *presbygationalism* that infests us from the local church through organized life into the Southern Convention and return to the congregational government that is yet our theory.⁶⁴

⁶¹J. B. Gambrell, "History of the Education Commission," in *Report of the Education Commission and An Address to Texas Baptists* (1898), 6.

⁶²Gambrell argued the Baptist principle of religious liberty "goes to the very foundations of the vast superstructure of proxy religion, and is rapidly working the destruction of the whole religious system." Every man has freedom: "Freedom to read God's Word, freedom to worship God as he feels he should, freedom to act for himself in religious matters." Gambrell, "Obligations of Baptists to Teach Their Principles," in *Baptist Principles Reset*, ed. Jeremiah B. Jeter (Richmond, VA: Religious Herald, 1902), 250-51.

⁶³Spivey, "Carroll," 11; H. Leon McBeth, "William Wright Barnes (1883-1960) Church History," in Garrett, *The Legacy of Southwestern*, 49; Baker, *Tell the Generations Following*, 182.

⁶⁴William Wright Barnes, *The Southern Baptist Convention: A Study in the Development of*

When formulating the “safeguards of the seminary” in January 1910, Carroll explicitly solved the problem of encroaching theological heresy by maintaining, *not compromising*, Baptist principles. In the first place, Carroll addressed the trustees. He pointed out the major problems of self-perpetuating trustee boards,⁶⁵ non-subscription, and dependence upon one “great personality.” These problems stem from non-Baptist ecclesiologies. To mitigate these problems, Carroll crafted several “Permanent Laws” to ensure a healthy board of trustees. The trustees must be faithful members of regular Baptist churches, must sign the seminary’s articles of faith, and must attend regularly and carefully to the seminary. The President is an *ex officio* member, “but without the power to vote.”⁶⁶

In the second place, Carroll empowered the faculty to defeat infidelity by requiring they adopt Baptist principles in spirit and in structure. Reacting to the errors at Southern, Carroll believed solutions would be found in “the concurrence of Faculty and Trustees after quiet and patient and fraternal conference.” He invited faculty and trustees to meet jointly and “reach practical unanimity” when their seminary faced major decisions.⁶⁷ Carroll disdained the legalistic, power-mongering approach in denominational life. Instead, Carroll wanted Baptist institutions to adopt a “family” approach. He envisioned organic unity without “envy or jealousy between the parts.” Unity in cooperative institutions can be gained through a loving spirit of “fostering care” and a respectful structure of “mediate control.”⁶⁸

Carroll’s charter assigned “Permanent Laws” for the faculty of Southwestern Seminary, comprised of “full professors.” First, each shall “be a member of a regular Baptist church.” Second, each must “subscribe to the Articles of Faith.” Third, the president “shall nominate” and the trustees “shall elect all full professors of the Seminary, and fix their salaries.” The fourth law is particularly important: The faculty, “on the nomination of the President, may appoint tutors for special classes and may temporarily fill any vacancy in a professor’s chair.” The category of “tutor,” akin to “acting professor” or “adjunct,” did not carry with it full faculty status; the category of “professor’s chair” did. Southwestern began with faculty involvement in the hiring of future colleagues. In my own experience,

Ecclesiology (Fort Worth, TX: Seminary Hill, 1934), 74.

⁶⁵Cf. Malcolm Yarnell, “Unauthorized Consent: Self-Perpetuating Boards Violate Historic Baptist Principles,” *The Pathway* (June 6, 2002, Convention Edition), 1.

⁶⁶Carroll, “Safeguards of the Seminary,” 2.

⁶⁷Carroll, “A Word in Passing on the Seminary Issue,” 5.

⁶⁸Carroll, “Work of the Education Commission,” in *Report of the Education Commission*, 12.

nothing helps a “family” atmosphere better than when faculty invite, welcome, and treat one another as brothers and sisters.

Carroll’s fifth and sixth “Permanent Laws” for faculty concerned the registration of students and, through faculty leadership, preparing reports for the board to adopt. Seventh, the articles of faith must be *The New Hampshire Confession*.⁶⁹ The eighth law prohibited the conferral of honorary degrees. Ninth, faculty “shall have charge of the curriculum” and “all matters relating to order and discipline.” They also “may enact rules and regulations conducive thereto.” Finally, the faculty “shall confer all degrees” with trustee approval.⁷⁰ The faculty and the trustees, each under their permanent laws, were supposed to work intimately together with the president as a family, with Baptist democracy providing communal spirit and structure.⁷¹

Southwestern’s other founders put these Baptist principles, as expressed in Carroll’s permanent laws, into practice. With loving soul-winning hearts they formed a healthy Baptist family structure for promoting conservative evangelical theology. When Carroll established the Chair of Fire, that unique chair which most clearly exhibits Southwestern’s loving practical heartbeat, he wanted Scarborough to fill it. But he did not say, “I want it. Make it so.” Carroll taught Baptists to be militant for reaching the lost but rejected any hint of a militating structure. In the first place, Carroll consulted with the faculty before adding anyone to this family.

In 1908, Carroll was ready to appoint Scarborough immediately to the faculty, but they believed the wiser course was for this novice to take an acting professor role first. Their logic was that this young man with excellent practical experience yet limited intellectual work should develop his evangelism lectures prior to joining the faculty fully. They believed Jeff D. Ray was elected too hastily and hoped the role of acting professor

⁶⁹ With the substitution of “particular” for “visible” in the article on the church. It has been argued that the fact faculty may not have “any serious departure therefrom in their teaching” allows for minor disagreement.

⁷⁰ Carroll, “Safeguards of the Seminary,” 2.

⁷¹ Carroll, a constant reader and teacher of Scripture, also read some hundreds of pages per day in every possible field and retained what he read in his keen mind. He evangelized, preached, and pastored. He led Baptist churches, associations, conventions, and boards to pursue cooperative missions together. He forged unity for the sake of education in the face of challenges from the economy, from the lack of knowledge among Baptists, and from those who sought personal power. He had overcome atheistic infidelity, debated against unbiblical doctrines, and advocated Baptist principles. Drawing on this lifetime of spiritual wisdom, Carroll believed the best way to keep the seminary he envisioned and founded safe from “straying away” was to require the seminary to be Baptist not only in name but in spirit and structure.

for Scarborough would improve professional development. Scarborough's influential writings on evangelism, which came out of the course developed under Carroll's mentorship, ultimately originated in the faculty's wise requirement that he "mature and outline a course."⁷² In the official election letter delivered to Scarborough, Carroll explicitly signed it "For Faculty."⁷³

In 1910, Carroll followed a similar process with Southwestern's founding systematic theologian, Walter Thomas Conner. The idea to hire Conner did not come from the president but the faculty, A. H. Newman and Calvin Goodspeed. Again, Carroll and the faculty tapped Conner but required further development.⁷⁴ Conner was first appointed "acting professor," becoming a full professor after writing a thesis at Rochester Theological Seminary, studying at the University of Chicago, and teaching several years.⁷⁵ Holder of two earned doctorates, author of 15 volumes, and teacher of thousands, Conner became the "theologian of Southwestern" for its first half-century.⁷⁶ His profound teaching ministry benefited from the wisdom displayed in the faculty's oversight. Conner called Southwestern's next great theologian, Garrett, to his role, and many other prominent Southwestern faculty.⁷⁷ In 1913, Carroll followed the same proven process with W. W. Barnes. Barnes was elected by the faculty first, then later by the trustees.⁷⁸

Historians have been surprised by the founding faculty's vigorous role in the seminary's governance.⁷⁹ But this was Carroll's plan. He believed a Baptist faculty should have a leading role in election, governance, and discipline. A seminary which reflects its churches' ecclesiological distinctives,

⁷²Cover Letter, B. H. Carroll to L. R. Scarborough (Scarborough Collection, January 11, 1908), 1.

⁷³The election notification begins, "At full meeting of Faculty of Southwestern Baptist Theological Seminary, held in my house, evening of January 10, 1908, you were heartily and unanimously elected Lecturer on Evangelism." B. H. Carroll to L. R. Scarborough (Scarborough Collection, January 11, 1908). A third document, this time a letter representing the trustee committee tasked with appointing a "field secretary" to assist the seminary in fund-raising, came from Carroll the same day.

⁷⁴W. T. Conner, "My Religious Experiences," 14; cited in Garrett, "The Theology of Walter Thomas Conner" (ThD Thesis, Southwestern Baptist Theological Seminary, 1954), 9.

⁷⁵Garrett, "The Theology of Conner," 12.

⁷⁶Jesse J. Northcutt, "Walter Thomas Conner, Theologian of Southwestern," *Southwestern Journal of Theology* 9 (1966): 81-89.

⁷⁷Northcutt includes in this number himself, Ray Summers, Baker James Cauthen, Cal Guy, Robert Baker, W. Boyd Hunt, among others. Northcutt, "Conner," 85. "In his later years Conner's recommendation of young men for the Southwestern faculty was tantamount to election." Garrett, "Walter Thomas Conner," in *Baptist Theologians*, ed. Timothy George and David S. Dockery (Nashville: Broadman, 1990), 424.

⁷⁸McBeth, "Barnes," 49.

⁷⁹Baker did not understand the two-step election process and assumed the faculty records were mistaken. Baker, *Tell the Generations Following*, 174.

as much as possible, is better able to teach its students to treasure those same distinctives. When delivering his famous charge to Scarborough about how to handle the rise of heresy in the faculty, Carroll defined a process which both preserves the individual professor's liberty of conscience and the community's spiritual democracy.

Carroll directed Scarborough to pursue an orderly process which assigns distinct oversight roles to the faculty, the trustees, the convention, and the churches. Missing from this ordering is any hint a president might take these significant decisions to himself. He has the agency of voice, but he should use it with a care for both the individual and the community. Carroll, aware of the problems with empowering one "great personality," said:

If heresy ever comes in the teaching, take it to the faculty. If they will not hear you and take prompt action, take it to the trustees of the seminary. If they will not hear you, take it to the Convention that appoints the board of trustees, and if they will not hear you, take it to the great common people of our churches. You will not fail to get a hearing then.⁸⁰

The Baptist safeguard at Southwestern Seminary included the faculty's first-level responsibility for itself. This four-fold disciplinary structure established a strong sense of faculty ownership that worked well for generations, despite the centralizing efforts by subsequent administrations.

IV. PROTECTION FROM EXTINCTION

What of the generations who follow Carroll, Scarborough, and Gambrell, and Conner, Barnes, and Garrett? Specifically, what is our generation's responsibility? Garrett warned Baptists to "protect from extinction" their principles, identifying threats to each Baptist distinctive from within the culture, the churches, and the denomination.⁸¹ Following Garrett's lead, please hear the heart of a fellow Southwesterner regarding the premiere need of our generation. The president, faculty, trustees, students, alumni, staff, and the churches who support the Southwestern Baptist Theological

⁸⁰This version comes from Barnes, who was in attendance. Baker, *Tell the Generations Following*, 182. Scarborough provided even more detail regarding the fourfold process. Scarborough, *A Modern School of the Prophets*, 160.

⁸¹Garrett, "Protect Baptist Distinctives from Extinction" (1991), in *Collected Writings*, vol. 1, 33-37.

Seminary would do well to pray for, advocate, and preserve, through oral and written instruction, through appropriate administrative action, and by personal passion and practical example, the following three aspects of our seminary's identity:

1. Our evangelical faith identity
2. Our passion for practical soul-winning Christianity
3. Our Baptist family identity

Three historic events demonstrate why we must protect our identity from extinction. First, the faculty suffered turmoil through the "modernizing" of administration by the third president, E. D. Head.⁸² The faculty registered a sigh of relief for a return to the family approach by the fourth president, J. Howard Williams. Williams "often called the faculty as individuals and groups to his office for advice and counsel. A bridge of understanding and confidence was built with the faculty." Indicating a negative shift in the accepted demeanor of a president, Baker says, "Dr. Williams was more than a president: he was a trusted friend and co-worker for every cause of the kingdom."⁸³ Williams partially restored the Baptist spirit of Carroll and Scarborough when he implemented his belief that, "Organization is indispensable to the most effective service. It should never be permitted, however, to get in the way of fellowship."⁸⁴

Carroll created a Baptist culture giving the faculty spiritual and structural responsibility for itself through communal self-governance, followed by trustee, convention, and church oversight. Scarborough nursed that Baptist spirit and structure. Williams nursed the Baptist spirit back to health, although the Baptist structure was increasingly diminished. Garrett concludes his *Baptist Theology* with a question which should haunt this current generation until we provide the appropriate answer. "Today's

⁸²On Head's efforts at "modernizing" the faculty and the departure of several, see Baker, *Tell the Generations Following*, 300-3. On the high faculty turnover, the return of Northcutt with a promotion in 1950, and of W. Boyd Hunt with Head's departure, see Baker, *Tell the Generations Following*, 304-6. Garrett noted the harm caused to theological education by both high faculty turnover and low faculty remuneration. "We cannot fulfill the theological education task of Southern Baptists with a high rate of turnover in our faculties. Theological professors do not want to live in luxury. They only want to be able to put their children through college without the necessity that every wife should be employed outside the home and every husband must take additional engagements so that he works eight days a week and fifty-six weeks a year!" See Garrett, "Crisis in Theological Education" (1967), in *Collected Writings*, vol. 2, 21.

⁸³Robert A. Baker, "The Seminary President," in *J. Howard Williams: Prophet of God and Friend of Man*, ed. H. C. Brown Jr. and Charles P. Johnson (San Antonio, TX: The Naylor Company, 1963), 89.

⁸⁴J. Howard Williams, "Fellowship in the Churches" (ca. 1954), cited in Baker, "The Seminary President," 94.

question may be whether Baptists hold to and clearly affirm and practice their distinctives.”⁸⁵ Will we fully recover our Christian priesthood as a Baptist family?

Second, a positive example of how the three distinctives work for our self-preservation came during the Conservative Resurgence. The Peace Committee, elected by the Southern Baptist Convention and chaired by Charles Fuller, was empaneled to examine the apparent drift in the convention’s entities. That committee, composed of strong leaders from the various sides, concluded the Fort Worth seminary did not manifest the theological problems evident in the seminaries in Louisville, Wake Forest, and Kansas City.⁸⁶ Southwestern’s soul-winning passion on the one hand and its Baptist spirit on the other enabled her to remain largely evangelical in theology despite the theological headwinds evident elsewhere.

Third, a negative example encourages vigilance in preserving our passion for soul-winning practical Christianity. When Carroll began assembling the founding faculty of Southwestern Seminary, he chose a well-known Baptist church historian. Albert Henry Newman was a proponent of Baptist principles, including “absolute liberty of conscience,”⁸⁷ an advocate “for vital evangelical Christianity,”⁸⁸ and an accomplished academic. However, Newman admitted he lacked one essential quality for a Southwesterner: “He pointed out and emphasized the fact that he was only a quiet scholar and teacher and that he was lacking in the religious enthusiasm that many of the Texas brethren possessed and that seemed well nigh indispensable for a theological professor in a Texas institution.”⁸⁹ In 1911, when some Baptists attacked Newman for failing to teach Landmark successionism,

⁸⁵Garrett, *Baptist Theology*, 725-26.

⁸⁶The Peace Committee sent its “unanswered questions and unresolved issues back to the administrators and trustees of Southern Baptist Theological Seminary, Southeastern Baptist Theological Seminary and Midwestern Baptist Theological Seminary.” Southwestern was not included, according to its chairman, Charles Fuller, because it was found reliably conservative. “I. Sources of the Controversy,” in “Report of the Southern Baptist Peace Committee” (June 16, 1987; <http://www.baptist2baptist.net/b2barticle.asp?ID=65>); Interview with Charles Fuller (Personal Conference, Fort Worth, TX, June 2001). The Peace Committee also “found there was not a theological balance represented in the faculties at Southern Baptist Theological Seminary or Southeastern Baptist Theological Seminary.” “II. Findings,” in “Report of the Southern Baptist Peace Committee.”

⁸⁷W. R. Estep, “A.H. Newman and Southwestern’s First Faculty,” *Southwestern Journal of Theology* 21 (1978): 97.

⁸⁸A. H. Newman, “The Significance of the Anabaptist Movement in the History of the Christian Church,” Commencement Address, Goshen College, cited in Estep, “Newman,” 96.

⁸⁹Autobiographical fragment, Newman File, Dargan Carver Library, Nashville, TN, cited in Estep, “Newman,” 86.

Carroll rightly declined Newman's offer to resign.⁹⁰ But in 1913, when the faculty under Newman's deanship lessened the practical orientation of the new seminary, Carroll decided it was time to let Newman finish out the year. Newman subsequently returned to Baylor, agreeing his departure was best.⁹¹ He wished Southwestern well, even donating his portrait to the school.⁹²

These examples—the diminishing of the faculty's Baptist spirit and structure after the founders, the relative exoneration of Southwestern's evangelical theology by the Peace Committee, and the necessary departure of A. H. Newman to preserve our practical orientation—should encourage us to be diligent to preserve each of Southwestern Seminary's three identity markers: our practical emphases upon soul-winning missions, preaching, teaching, and worship; our evangelical faith identity; and our Baptist family identity.

⁹⁰Estep, "Newman," 92.

⁹¹Estep, "Newman," 93; Baker, *Tell the Generations Following*, 166-67.

⁹²Alex Sibley, "A.H. Newman," in *Profiles of Faithfulness: Legacy Servants of The Southwestern Baptist Theological Seminary*, ed. Sibley, revised ed. (Fort Worth, TX: Seminary Hill Press, 2021), 43.